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Jasper P. Nash, Editor  
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## Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 1.

CARLISLE, JANUARY 17, 1823.

Vol. I.

### INTRODUCTION.

THE EDITOR, in exhibiting the first number of the MISCELLANY, is almost repelled, by the crowd of fears which rush upon his mind. But the assurance, "Be not dismayed, for I am with you," with the conviction, that sincere intentions and honest efforts will be favorably received, inspire him with hope.

He is happy in being able to state, that he has already received patronage from every denomination of christians, in the borough and vicinity. To those who have thus early given him their pledge of support, he tenders his acknowledgments, and sincerely hopes, that they may never have any reason to repent of their confidence in him.

The present period is marked with strong and striking peculiarities. The spirit of benevolence, is urging the Christian world into most important and unceasing exertions with respect to the heathen. More than a Century's experience has only tended to magnify the importance of the *Missionary Cause*. "Who is there," says an eminent and pious writer, when contemplating the commencement and progress of missions, "that has any concern for the souls of men, and love for truth and religion, but what must rejoice at the promotion, num-

ber and success of those institutions, which have not the mere temporal concerns of men, but their everlasting welfare as an object. My heart overflows with joy, and my eyes with tears, when I consider the happy and extensive effects which are likely to take place." The effects, which he afterwards enumerates, are in a measure secured. "The untutored mind will receive the peaceful principles of religion and virtue; the savage barbarian will rejoice in the copious blessings, and feel the benign effects of civilization; the ignorant idolator will be directed to offer up his prayers and praises to the true God, and learn the way of salvation through Jesus Christ. The habitations of cruelty will become the abodes of peace and security, while ignorance and superstition shall give way to celestial blessings of intelligence, purity and joy."

Missionary Intelligence will occupy a considerable portion of the pages of the *Miscellany*. But as it is intended to make the work a *miscellaneous* one, the editor will avail himself of every kind of news within his reach, interesting to the Christian community; and also give a brief summary of the most important events.

Since his prospectus has been issued, several gentlemen of respectability and talents, have proposed to fur-



nish occasionally, some scientific communications for the work, which the Editor will be happy to receive, being fully convinced, that whatever is calculated to promote the cause of literature will be well received by its Patrons.

With the fond hope that some good may redound from the Miscellany, and that he may be instrumental in promoting the cause of Christ, the Editor submits it to the public, with thankfulness for the encouragement received, and assurances, that no effort shall be wanting on his part to render it both interesting and useful.

GEORGE FLEMING.

January 9th, 1823.

## MISSIONARY INTELLIGENCE.

### MISSIONARY STATIONS.

The following "brief view of the Missions," under the direction of "The American Board of Commissioners for Foreign Missions," is given for the satisfaction of those who may be anxious to judge of the extent to which they have carried their benevolent exertions. It is taken from the Appendix published in connexion with the Sermon of the Rev. Dr. Miller, which he delivered at the last Anniversary meeting of the Board, held in the city of New-Haven, Con. It will be useful as a table of reference.

*The board was instituted in June 1810; and incorporated June 20, 1812.*

#### I. MISSION AT BOMBAY.

This mission became fixed in 1814. The missionaries are engaged in three principal objects:—the translation of the Scriptures; the superintendence

of schools; and the preaching of the Gospel. The mission has three stations—Bombay, Mahim and Tannah.

*Bombay.*—A large city on an island of the same name. It is the capital of all the British possessions on the western side of the peninsula, and is the primary seat of the mission.—Rev. Gordon Hall, *Missionary*; Mr. James Garrett, *Printer*. The widow of the late Mr. Newell resides there.

*Mahim.*—Six miles from Bombay, on the north part of the island.—Rev. Allen Graves, *Missionary*.

*Tannah.*—The principal town of the island of Salsette, 35 miles from Bombay.—Rev. John Nichols, *Missionary*.

The missionaries had established 25 schools;—17 on the islands of Bombay and Salsette; and 8 at as many different places along one hundred miles of the adjacent coast. But of these 25 schools, they were obliged to suspend ten, about the middle of last year, for want of funds. The schools contain, on an average, about 40 scholars. The missionaries are now ready to print the whole Bible, translated by them into the Mahratta language, as fast as the means can be procured.

#### II. MISSION IN CEYLON.

This mission was established in the district of Jaffna, October 1816. It has five stations;—Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

*Tillipally.*—Nine miles north of Jaffnapatam.—Rev. James Richards, and Rev. Daniel Poor, *Missionaries*. Nicholas Permander, *Native Preacher*.

*Batticotta.*—Six miles north-west of Jaffnapatam.—Rev. Benjamin C. Meigs, and Rev. Henry Woodward, *Missionaries*, Gabriel Tissera, *Native Preacher*.

*Oodooville.*—Five miles north of Jaffnapatam.—Rev. Miron Winslaw, *Missionary*, Francis Malleappa, *Native Preacher*.



*Panditeripo*.—Nine miles north-west of Jaffnapatam.—Rev. John Scudder, M. D. *Missionary*.

*Manepy*.—Four miles and a half north-west of Jaffnapatam.—Rev. Levi Spaulding, *Missionary*, Philip Matthew, *Native Preacher*.

The blessing of God has attended the labors of the missionaries among the youths in the schools; especially at Tillipally, where those who had been longest in the schools principally resided. A silent, but preceptible, influence is also exerted on many natives in the district of Jaffna.

### III. MISSION AMONG THE CHEROKEES.

This mission was established in 1817. It has three stations;—Brainerd, Creek-Path, and Taloney; and new stations are contemplated at High-Tower, Chatooga, Wills-Town, and other places.

*Brainerd*.—Is the oldest station of the Board among the Indians; and is situated within the chartered limits of Tennessee, on the Chickamaugah creek, 250 miles N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.—Rev. Ard Hoyt, Rev. Daniel S. Butrick, and Rev. William Chamberlain, *Missionaries*; Dr. Elizur Butler, *Physician*; messrs. Abijah Congar, John Vaill, John C. Ellsworth, Erastus Dean, Sylvester Ellis, and Ainsworth E. Blunt, *Assistant Missionaries*; and John Arch, a converted Cherokee, *Interpreter*.

*Creek-Path*.—100 miles W. S. W. of Brainerd. A school was established here April, 1820.—Rev. William Potter, *Missionary*.

*Taloney*.—Sixty miles S. E. of Brainerd. A school was established here in May, 1820.—Messrs. Mondy Hall, and Henry Parker, *Assistant Missionaries*.

### IV. MISSION AMONG THE CHOCTAWS,

Commenced at Elliot, in August, 1818. It has three stations;—Elliot, Mayhew, and the French Camps.

*Elliot*.—Within the Chartered lim-

its of the state of Mississippi; on the Yalo Busha creek; about 30 miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; and 145 from the Walnut Hills.—Mr. Cyrus Byington, *Licensed Preacher and Missionary*; Dr. William W. Pride, *Physician*; and Messrs. Moses Jewell, Joel Wood, Anson Dyer, Zechariah Howes, John Smith, and Elijah Bardwell, *Assistant Missionaries*.

*Mayhew*.—On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, and 100 east of Elliot. Commenced in the spring of 1820.—Rev. Cyrus Kingsbury and Rev. Alfred Wright, *Missionaries*; and Messrs. Calvin Cushman, William Hooper, Samuel Wisner, Philo P. Stewart, and David Remington, *Assistant Missionaries*.

*French Camps*.—A settlement on the Natches road, south-west of Mayhew.—Mr. Loring S. Williams, *Assistant Missionary*.

### V. MISSION AMONG THE CHEROKEES OR THE ARKANSAW,

Commenced in 1820. There is only the station of *Dwight*.—On the west side of Illinois creek; 4 miles north of the Arkansaw river, 200 miles from the Arkansaw Post; and 500 up the Arkansaw, following the course of the river.—Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*; and Messrs. Jacob Hitchcock and James Orr, *Assistant Missionaries*.

### VI. MISSION AT THE SANDWICH ISLANDS.

Established in April, 1820. It has two stations;—Hanaroora, and Wy-mai.

*Hanaroora*.—On the island of Woahoo.—Rev. Hiram Bingham and Rev. Asa Thornton, *Missionaries*; Messrs. Daniel Chamberlain and Elisha Loomis, *Assistant Missionaries*; and Thomas Hopoo and John Hon-oore, *Native Assistants*.



*Wymai.*—On the island of Atoci.—Messrs. Samuel Whitney and Samuel Ruggles, *Assistant Missionaries*; and George Sandwich, *Native Assistant*.

#### VII. MISSION TO PALESTINE.

The first missionaries arrived at Smyrna in January, 1820.—Rev. Pliny Fisk and Rev Daniel Temple, *Missionaries*.

Most of the foregoing missionaries, and assistant missionaries have wives. At several stations among the Indians, there are unmarried females, laboring as teachers and domestic helpers.

#### *Religious Int.*

#### CEYLON MISSION.

Ceylon is a large Island in the Indian Ocean, lying at the southern extremity of Hindoostan. A mission was established in the district of Jaffna in this Island, by the American Board of Commissioners for Foreign Missions, between six and seven years since. There are seven foreign ministers and four native preachers, connected with this mission, and they occupy five different stations, as may be seen from the 'brief view' given above.

#### *Station of Tillippally.*

The Charity boarding School for Heathen Children, contains 23 boys and six girls. There are seven free schools for heathen children, containing 315 boys, and 14 girls. Five natives are members of the church, having been admitted by baptism, after a public profession of their faith, and evidence of their having received the truth in love.

#### *Station of Batticotta.*

The Charity Boarding School contains 22 boys and four girls; and four schools for the gratuitous instruction of heathen children, contain 180 boys and two girls.

The same course of labors is pur-

sued here, as at the other stations, but no details have come to hand as in preceding years.

#### *Station of Oodooville.*

The Charity Boarding School contains 11 boys and three girls. Five native free schools contain 250 boys and six girls.

#### *Station of Panditeripo.*

George Koch, a youth of Dutch extraction, and a member of the church, assists Dr. Scudder in his Medical services, as well as in communicating religious instruction. The Charity Boarding School of Heathen children contains 16 boys and two girls; and three free schools contain 125 boys and four girls. One native convert, besides Geo. Koch, is a member of the church. The last letter mentions that a lad in the boarding school was a candidate for admission to the communion.

#### *Station of Mānepy.*

Five native schools contain 244 boys and eight girls.

Thus it appears, that the missionaries in Ceylon, besides performing the general duties of evangelists and pastors, educate 87 heathen children in their families, and superintend 24 free schools, containing 1149 children. The whole number of their pupils is therefore 1236, of whom 49 are females. There is reason to conclude, also, that the number of children received into the families will be greatly increased, when the latest remittances and communications from this country shall have reached the place of their destination.

The great head of the Church, is evidently preparing the way for the establishment of the Gospel in this Island. It is gradually working its way into the minds and hearts of the youth, and in the history of this mission we are already permitted to see



a remarkable example of that procedure of the divine wisdom and Sovereignty. "Out of the mouth of babes and sucklings hath thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." The following letter of Mr. Poor, one of the missionaries in Ceylon, with the Journal transmitted with it, copied from the *Missionary Herald*, published in Boston, will doubtless prove interesting to our readers.

LETTER FROM MR. POOR TO A GENTLEMAN IN SALEM, MASS.

*Tillipally, Dec. 9, 1821.*

MY DEAR BROTHER,

For two or three years past, I have required five or six of the oldest boys in the boarding school, to keep a journal, that they might acquire the habit of noticing passing events, and the manner in which they spend their time. As I was hearing their journals, a few days ago, it occurred to my mind that it would gratify you to have a copy of Niles's journal translated into English. I accordingly send you his journal for the month of October, translated and copied by Dwight. If Niles had had any idea that this part of his journal would ever been known abroad, he would doubtless have written, in some respects in a different manner, and made it much more interesting. But I chose that you should see him in his every day dress, and not, (as he sometimes dresses,) with a painted cloth. From this specimen of his journal, you will form some idea of the assistance which he renders to the mission, and be able to judge whether the money you have given for his support, has been profitably expended, or not. In his journal he has said nothing of the state of the school which he has visited,

That account was kept separate. His journal for November is much more interesting than this which I send. Perhaps he thought I would substitute that for this; but for the reason above mentioned, I have not done it.

Since I began this letter, Niles has been to my room. I told him I was writing to you, and asked him if he had any thing to say to you, "Tell him," he says in English, "I give him thanks, and pray for him. God pity him;" referring to your weak state. He has been giving me an account of the manner in which he and John\* spent the forenoon. They went to one of the bungalows, at which Nicholas or I usually preach. They heard fifty or sixty boys, who belong to two of our schools, repeat the catechism; read two chapters in Matthew, one respecting the birth, and the other, the death of Christ, to twenty-five men, who came to the bungalow; answered some questions and sung twice. One man was disposed to interrupt them, by asking foolish questions; but did not succeed.—Niles will need Scott's Bible by the time you can send it to him; also, some other books, such as Baxter's *Saints' Rest*, Doddridge's *Rise and Progress*, Pilgrim's *Progress*, &c.

Yours affectionately,

D. POOR.

JOURNAL OF NATHANIEL NILES, FOR ONE MONTH.

*Translated by Dwight.*

Oct. 1, 1821.—I began to-day to visit a school at a village called Punearly.

2. About eight o'clock in the evening, Porter, Jordan, Onesimus, and myself, went to Mr. Poor's room to be conversed with, as we are professedly Christians. He read and explained to us the first chapter in

\* John Lawrence.



the first epistle of Paul the Apostle to the Thessalonians.

3. Though I did not feel much about the word of God, yet I talked to twelve persons about Christ.

5. I read a letter, which Mr. Poor wrote to the people, to nineteen persons. Mr. Poor wrote this letter because he could not personally talk with the people at their houses.

6. Having opportunity of talking with two men about their souls, I gave them a copy of the letter to read. I then went to the village of Punnary and found there in one place about 17 or 18 persons, with whom I talked about the salvation of their souls. But one of them blasphemed Jesus, who humbled himself to be a man, altho' he is the King of kings, and Lord of lords. I went with Mr. Poor to a cock-fighting place, where a great number of people were collected, and read to them the fifth letter which he wrote to the people; but fearing that they would hurt me, I went and stood by Mr. Poor.

8. After I read Mr. Poor's letter to some persons, and gave a few copies to others, I talked with them concerning their souls.

10. I had opportunity to talk with twenty-four persons concerning the salvation of their souls.

11. I conversed with twelve persons, and gave a copy of the letter for them to read.

12. I spoke with so few persons as three, not exerting myself much.

13. I had opportunity of speaking about Christ to a number of people amounting to thirty-three. One of them speaking against Mr. Poor, said that he ought never to speak to them, being a widower, but the rest of us might go and speak with them. In another place, when I was talking with some men, one of them said that he would persuade many of the people to embrace our religion, if we would give them any thing for their support. When I was

talking to another company of men, one of them said, I was employed in that business with a view of supporting myself, and that should I carry any books to them, they would take them from me, and throw them into a well.

14. I was happy in God to hear the news, that many of the inhabitants of some islands who were formerly idolaters, being convinced of their folly, have received Christ as their Saviour.\*

15. When I was at the monthly meeting of the native assistants of the mission at Panditeripo, having heard in their address, that, as our life is very short, we should all be much concerned for our fellow-creatures, I was affected with the thought of the importance of my attending to the concern of my soul as I ought, and of the necessity of performing my duty to God, and to my fellow-creatures in regard to their souls.

[On the five succeeding days he conversed with 13, 20, 18, 10 and 14 individuals. On the 22d, he "talked to 25 persons about their souls." There is no abatement of his zeal and industry.]

24. When I was going to some place, having met a man in the way, I asked him what would become of his soul when he dies, and several other questions. He then said, that the vegetables cannot grow without their sowing seeds. I asked him why it was not in his own power to call rain upon them. He replied, that they give their gods rice, plantains, cocoanuts, &c. and they make it rain.

Finding another company of persons, I told them the importance of their loving Christ. One of them ask-

\* It is probable Niles refers to the great moral changes in the Society Islands, the account of which is not in our possession at present.



ed me in what way they should love Christ. I answered that they could not love him by their offerings of fowls, sheep, plantains, and rice; but by repenting of their sins, and giving themselves up to him. They got displeased, and went away mocking me.

25. When I was going to a certain place, some persons in the way desired me to say to them something concerning their souls, and I talked with them. I went to another place, and read some of the letters to seven persons, one of whom asked me, if there was any one on the earth that went and saw heaven. I replied and told him, that our Lord Jesus Christ, when he was in this world, revealed all these things. They said they believed that Jesus Christ was one of their gods, and that they went to see him in their temples.

27. When I was speaking with some persons about the character of Jesus, one of them said, that before I was a boarding scholar, under the care of the missionaries, I was a heathen, and believed that their god *Caderayandavee* had made them. They then asked me if their god *Caderayandavee* was not their creator. I denied, and said he was not the being that made us; and that I would never speak anything against their pretended god *Caderayandavee*, if I believed on him. They all, as though it was a strange thing, put their hands on their faces, and exclaimed three times in succession, "alas!" and mocked at me.

28. I found about twenty-eight persons, and spoke to them concerning the character of Christ, and what they must do to be saved. One of them said, that, by only feeding a cow, they could be saved.

The editor of the *Missionary Herald* makes the following very pertinent and judicious remarks upon the above journal.

We have given the above journal,

(which was written by a boy only 13 years old,) as furnishing a specimen of what has been accomplished in the education of the youths, supported in the charity boarding school in Ceylon by individuals and societies in this country. Niles seems to have become a faithful, active, and useful assistant. Having enjoyed good instruction as to the doctrines and duties of the Christian religion himself, no doubt he daily imparts much of divine truth to those with whom he converses. Nor is it according to the ordinary course of divine providence, that the truths of the Gospel, imparted so often, and to so many, should be wholly lost.

The friends of missions should render devout thanksgivings to God, and take courage, with respect to the mission in Ceylon, when they see how he is raising up and qualifying young, intelligent, enterprising natives for preachers of the Gospel to their countrymen. The fact of his providing such laborers, at so early a period, (only four years from the opening of the school,) and in such numbers, (there are at least eleven males, and several females, hopefully pious,) seems to indicate that he has designs of mercy towards the whole people. The mission has indeed been signally blessed, and the missionaries are pursuing their work, with increasing zeal and animation.

We cannot close our remarks, without directing the attention of our readers to the translation of Niles's journal by Dwight. It should be remembered that this boy, on entering the school, commenced the study of English, as a foreign language. What attentions he must have received from his instructors, and with what assiduity and success he must have applied himself, those can best judge, who have attempted the acquisition of a language as unlike to the English, as the English is to the oriental languages. Dwight was 15 or 16 years of age, when he made this translation, and



we have no hesitation in saying, that but very few youths of his age, in this country, can write so correctly in a foreign language; and that comparatively few can write so much English as this journal contains, with so few errors.

[The following statement is from the missionaries at Raiatea, employed by the "London Missionary Society," and communicated by them to the Society. All the facts are deeply interesting to the Christian world. It being lengthy, we are unable to present it all to our readers this week. The remainder will appear in our next.]

*From the Missionary Magazine.*

RENUNCIATION OF IDOLATRY IN THE  
ISLAND OF RURUTU.

*An account of the renunciation of Idolatry, and of the reception of Christianity by the natives of Rurutu, an Island in the South Seas. 150° 51' E. long. 22° 29' S. lat. called in the charts, Oheteroa.*

RAIATEA, Oct. 18, 1821.

The whole of the circumstances relating to this event having been peculiarly interesting and encouraging to us, we are desirous that all who are anxious for the universal spread of divine truth, and feel interested in the success of Christian Missions, may be acquainted with it, that they may be partakers with us of our joy.

On March the 8th last, we saw a strange sail at sea, which made towards the reef, and appeared to be determined to hazard running on it instead of bearing up for the proper harbor, a practice resorted to by the natives, when in extremity. Perceiving their imminent danger, the chiefs manned our boats and went off to pilot the strangers safely into the har-

bor; when they arrived we found they were natives of Rurutu. They had come from Maupiti, touched on their voyage at Borabora, but could not get in for the contrary wind. They had been drifted about the sea for three weeks, and laterly, without food and water, except sea water, which they were obliged to drink. Contrary winds drove them from their own Island; but the Lord, to whose merciful designs, winds and waves are subservient, protected and guided them to these Islands. Maupiti was the first Island they could make.

They were exceedingly astonished at the difference of customs, men and women eating together; the Areoi Society, their dances, and every lascivious game completely put away. When they heard of the new system of religion, and saw the people worshipping the living and true God, they were convinced of its propriety and superiority, and immediately began to learn to read.

The Chief, with his wife and a few others, went ashore at Borabora. Mr. Orsmond, the Missionary of that station paid every attention to them during their short stay; gave them books, and began to teach them to read; but as the canoe and the greater part of the people were at Raiatea, they soon followed. They were 25 in number, men and women. We set apart a certain time for their instruction, supplied them all with elementary books, and gave them in charge to our deacons, who were very much pleased with, and delighted in the discharge of their new office. Their language being somewhat different the deacons could make themselves understood better than we could.

Auura, their Chief, paid particular attention, as well as his wife; the greater part of the others were rather slothful. He appeared to appreciate the worth of knowledge, and the value of good tidings of salvation; his attention was great and his questions



upon general subjects were very judicious; but his attention to, and questions upon our discourses, were such as surprised not only the Raiateans, but ourselves also. We think he possesses a very acute judgment so far as he knows. We do not wish in thus speaking, to be understood that we believe him to be what would be called in England a converted person, though we have now indubitable evidence that he is truly converted from idolatry to Christianity. God hath called him and the people out of darkness to the knowledge of his Son Christ Jesus. May they soon really know Him, whom to know aright is eternal life. Auura was continually expressing his anxious desire to return to his own land, and to carry to his poor countrymen the knowledge he has obtained of the true God, and his Son Jesus Christ, expressing his fears in an affectionate manner, that when he got back he should find very few left, as the evil spirit was killing them so fast.

The brig Hope, Capt. Grimes from London, touched at Raiatea on July the 3d; we mention to the Captain our wish to get those poor people back to their own Island; he with a readiness which does him the highest credit, offered immediately to touch their Island, and take our boat in tow, that we might have an opportunity, should our boat return from this yet unknown land, to open a communication with the natives. We sent for Auura, the Chief, and his wife, who were highly delighted with the prospect of returning; but he raised an objection to going to his land of darkness unless he had some one with him to instruct him and his people. We were rather at a loss how to act; however, we immediately called the deacons, informed them of the circumstance, and desired them to enquire who would volunteer their services to go as teachers to these poor people. They assembled the church when two came for-

ward, we hope with the spirit and language of the Prophet of old, "Here are we, send us." They were the very men we should have chosen had we thought it prudent to nominate; but knowing it was at the hazard of their lives, and that of their wives and little ones, we dared not to interfere, but left it to Him, who disposes the hearts and thoughts of men according to His will. Mahamene, a deacon, having a wife but no children, was one; Puna, a steady, and we hope a truly pious man, having a wife, with two children, was the other; they were both men we could ill spare on account of their steadiness and our confidence in them; but such characters are the only proper persons for such a work, therefore every other consideration was obliged to give way. To select a crew to bring back our boat was the next consideration; as this took up the greatest part of the night, they had but a short time to get ready for the ship, which was to sail early the next morning.

The brig got under weight the 5th of July, and after most affectionately committing Mahamene and Puna, with their wives and little ones, to the care of our Lord and God, in the presence of the congregation, we gave to each a letter in English and Tahitian, recognising them as under the patronage of the London Missionary Society, with our sanction, and recommending them to any captains of vessels that might touch at Rurutu.

The vessel lying too, outside the reef for us, prevented our having a regular service; but though short, it was both affecting and interesting. At length we conducted our new fellow-laborers to the brig. The Capt. paid every attention; took our boat in tow, and departed leaving us anxiously waiting to hear in due season of their reception and success; nor were we disappointed.

Part of the night previous to their



departure was spent in supplying them as well as we could with those articles which they would find both necessary and useful. Every member of the church brought something as a testimonial of his affection—one brought a razor, another a knife, another a roll of cloth, another a few nails; some one little thing and some another; we gave them all the elementary books we could spare, with a few of the Tanitan Gospel of Matthew. Thus we equipped them for this little Mission as well as our circumstances would allow.

(Concluded in our next.)

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#### Sabbath School Intelligence.

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##### SABBATH SCHOOLS IN PITTSBURG AND ITS VICINITY.

It is with great pleasure we notice the spread and prosperity of those institutions; and we are persuaded, our readers will receive any information respecting them, with the same feelings. We avail ourselves of the following extract from the fourth annual report of the *Pittsburg Sabbath School Union*, taken from the "Religious Intelligencer." It is worthy of remark, that, "during the last year there have been added to the Union, eight schools, seventy-two teachers, and five hundred scholars; and there are now in its connexion, twenty-five schools, three hundred and seventeen teachers, and about two thousand scholars. Of these schools, ten are located in Pittsburg, and the remainder in different parts of Alleghany County." The report observes:

From a review of the operation of this Union, we are led to exclaim, surely the Lord hath done great things for us. Who would have thought in

1815, when the first of the schools, that form this Union, was commenced that in so short a time there would be a Union of twenty-five schools, embracing so many different denominations of Christians? Who, at that time, on viewing the streets of Pittsburg on a Sabbath day, would have supposed that in a few years so many hundred children, instead of spending the day of the Lord in idleness, would be taught in Sabbath Schools, to fear the Lord and reverence his holy name? "Verily, the Lord's ways are not as our ways, nor his thoughts as our thoughts." Although much has been done, much remains yet to do. There are many children in Pittsburg and the vicinity, that never attended the Sabbath Schools. To extend the operations of this Union much further, will require increased exertions: and we would look to the Society for that assistance, which we need.

The following interesting anecdote is extracted from the "*Sunday School Teachers Magazine*;" printed in London, which is well worthy of perusal.

##### SUNDAY SCHOOL ANECDOTE.

(From Liverpool.)

In conversation with a respectable middle aged seaman at one of the prayer-meetings of the Liverpool Seaman's Friend Society, one of our members asked him, what first induced him to attend to religion? After a pause of some moments, in order to recover the agitation the question had produced, he related the following narrative:—

"I have been a sailor from a very early age, and never thought about religion, or the concerns of my soul, until my return from my last voyage. My home, where I resided eighteen years, is at a village near Workington, in a small cottage, the next to a



neat chapel; but the people who go to this chapel being called by the neighbors *Methodists*, I never would venture inside the door, nor suffer my family, if I could prevent it. I usually sail out of Liverpool. During the winter the vessel is laid up. At those times I return home for a few weeks to my family. Having a small family, and the times pressing rather hard upon us, during my absence last summer, my wife, endeavoring to save a little, sent my oldest girl, about six years of age, into the Sunday school established at the chapel. My stay when at home being generally of short duration, (about three or four weeks,) my wife might suppose it would be no difficult matter to keep me in ignorance of the circumstance.

"I came from my last voyage before Christmas, and journeyed home. Being late when I arrived, I had not the opportunity of seeing my eldest girl until the following day. At dinner time, when we had sat down, I began, (beast-like,) to eat what was before me, without ever thinking of my heavenly Father, that provided my daily bread; but glancing my eye towards this girl, of whom I was doatingly fond, I observed her to look at me with astonishment. After a moment's pause, she asked me in a solemn and serious manner, "Father, do you never ask a blessing before eating?" Her mother observed me to look hard at her, and hold my knife and fork motionless; (it was not anger—it was a rush of conviction which struck me like lightning:) apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, "Do you say grace, Nanny." My eyes were still rivited upon the child, for I felt conscious I had never instructed her to pray, nor even sat an example, by praying with my family when at home. The child seeing me waiting for her to begin, put her hands together, and lifted up her eyes to heaven, breathed the

sweetest prayer I ever heard. This was too much for me: the knife and fork dropped from my hands, and I gave vent to my feelings in tears."—Here a pause ensued. He appeared much affected. On recovering himself, he continued, "I enquired who had thus instructed the child. The mother informed me the good people at the chapel next door; and the child never would go to bed, nor rise in the morning, without kneeling down to pray for herself and her dear father and mother. Ah! thought I, and I never prayed for myself or my children. I entered the chapel in the evening, for the first time, and continued to attend the means of grace there. The Lord having awakened me to a sense of my danger through the instrumentality of a dear child, I am now seeking him with all my heart, and truly can say I am happy in the thought, that Jesus Christ came into the world to save poor sinners, of whom I am chief."—After some further conversation we parted, but with a hope to meet again.

### *REVIVAL OF RELIGION.*

WINFIELD, HERKIMER COUNTY, N. Y.

*From the Religious Intelligencer.*

In order to give a just view of the abounding grace of God to this people, it will be necessary to shew the state of religion among us previous to the revival.

I will go back in the narrative to the commencement of the year 1821. The moral and religious aspect of the church and people, at this period, was peculiarly gloomy: and to every person acquainted with our condition, (who was not void of moral sensibility,) it must have been exceedingly painful.

The church, as a body, appeared to have fallen into a deep spiritual sleep; and non-professors were evidently wholly absorbed in their worldly pleasures and pursuits. The youth



especially appeared to be wholly given to vanity: Balls and sleigh rides, and other parties of pleasure were almost incessant. Convivial mirth and hilarity appeared to banish all serious thoughts of God, and eternity from their minds. In short, the riches, the honors, or the pleasures of the world appeared completely to engross and swallow up the whole soul of all classes of those who made no profession of religion; of the aged, and the middle aged, as well as the younger; and the church in their feelings, and their practice, were criminally conformed to the world. The moral darkness and gloom which pervaded the church and people in this place, at the commencement of the year 1821, appeared evidently to increase, until about the middle of February, when a number of the members of the church began to arouse from their spiritual slumbers, and to tremble in view of their own situation, the languishing state of Zion, and the deplorable condition of the ungodly. A few began sensibly to feel that it was high time to awaken out of sleep; to urge with unusual engagedness the importance and the necessity of a revival of religion in this place.

Towards the close of the month a day was set apart for humiliation and prayer.

On the day appointed, the congregation, which assembled was unexpectedly numerous. The members of the church were nearly all present. In the morning, a sermon was delivered; and the afternoon was devoted to a personal inquiry into the religious state of the church, to prayer and exhortation. Here a scene was opened which was truly affecting. The members of the church, male & female, were questioned respecting the state of their souls and respecting their attention to religious duties, particularly the devotion of the closet. Nearly all, I am not certain but every individual member of the church, stat-

ed that they never, since they made a profession of religion, had experienced such spiritual darkness and moral insensibility, as they had for a number of months past; that they had criminally neglected their duty to God, to their own souls, to their brethren and to sinners around them; that they felt themselves shut out from the favorable presence of God, that they could not, as in former times, approach the mercy seat with filial confidence.

This was a very solemn, interesting and painful scene. The church in general, I believe; felt deeply impressed with the idea, that we were approaching some very solemn and awful crisis—that God was about to visit this people in a very extraordinary manner, either in mercy or in vengeance: a very deep solicitude was evidently felt by many. We were held in trembling suspense, between hope and fear, until the latter part of May following; when it was evident to some who were watching the signs of the times, that the Lord of a truth was among us, by the special influences of the Holy Spirit. An unusual solemnity was evident in our assemblies for religious worship; and we soon found that a number were under deep and pungent conviction; and the anxious enquiry was forced from their trembling hearts and quivering lips, “what must I do to be saved?” On the last Sabbath in May, I appointed a meeting of enquiry on the following Wednesday. I explained the object of the meeting, and stated that we did not expect any would attend that meeting except such as felt anxious for a revival of religion; or such as felt anxious for their own souls. I told them explicitly I did not wish a careless professor, or a stupid non-professor to attend the proposed meeting. At the time appointed, an unexpected number assembled—a middling sized school house was crowded—a deep and awful solemnity was depicted on the countenance of the



assembly; and it was a peculiarly solemn and interesting season; and will, we doubt not, be remembered with deep interest while they live. Some who came doubting whether the time to favor Zion had fully come, felt their doubts removed; and it is believed that nearly all who were present, felt a solemn and awful sense of the presence of Jehovah.

At this meeting our first object was to learn how professors of religion felt; and it was found, on examination, (if I was not deceived) that all who were present felt in a greater or less degree a genuine spirit of revival—that they had, some for months, and some for a number of weeks, and some for a few days only, been led to spend much more time than usual in their closets; and that they felt very different when there, from what they usually had done—they felt distressed in the view of the deplorable condition of sinners. The question was then asked, whether they were willing, in the presence and fear of God, and in humble dependence on him, to enter into solemn covenant to devote certain portions of every day to special prayer for revival of religion in this place, (not that they should confine their petitions to Winfield,) but that this should be a special subject of every prayer, that their supplications might ascend to the throne of grace in unison. If they felt willing to enter into this covenant, they were requested to manifest it by rising. Every professor present, male and female, arose. Non-professors were then addressed. More than twenty of them were soon found from personal conversation to be under genuine and pungent conviction; and nearly all of them are now members of the church. About a week from this time, I was called to witness a scene the most interesting and solemn I had ever witnessed, or ever expect to this side eternity. The Rev. Mr. Goodell, who spent the principal part of two or three weeks in this place dur-

ing the revival, was then in town; we had agreed to spend the day in visiting from house to house; we took different routes, and agreed to meet at Capt. B.'s for dinner. Mr. Goodell arrived there first; when I arrived at the gate Mr. G. came out to inform me what was passing within—told me he had there witnessed the most interesting scene he had ever beheld. It was indeed an awfully interesting and solemn scene. All secular business in the house and on the farm was suspended, and had been for several days, except works of necessity. There were Capt. B. his wife, a son, 2 daughters, a hired man, and the preceptress of the school, all collected in one room. Two of them, apparently in a state of perfect bodily health, were so deeply impressed as to overcome their bodily strength, but had the most perfect exercise of their reason. Their conviction of sin, of the righteousness of God in their condemnation, and of a judgment to come, were clear, deep, and overwhelming. I enquired of each person present the state of their mind, made a few remarks and took my seat. All was silent as the grave, except now and then a deep sigh from convicted, condemned sinners, who felt themselves on the verge of eternal ruin. I again attempted to speak; but any thing I could say appeared so mean and contemptible—it came so far short of the scene that was passing before us, that it appeared mere trifling. I felt that we had nothing to do but to sit still and see the salvation of God. I never before witnessed such a display of the divine presence, of the infinite majesty, power, and glory of the great Jehovah. Within 48 hours from this time, Capt. B., his wife, a son, two daughters, a hired man, and the preceptress of the school, were brought, as we humbly trust, out of nature's darkness into marvellous light—from a state of spiritual bondage into the glo-



rious liberty of the children of God. I might proceed to state many particulars in which the power and grace of God were most affectingly displayed during the revival, but this would extend the narrative to an improper length.

As to the general character of the work, it has been deep, solemn, and still. I have discovered very little that I could denominate visionary, or a mere work of the passions. Under convicting sinners have had clear and affecting views of their sinful and lost state by nature; of the purity, extension, and spirituality of the divine law—the justice of God in their condemnation, and the necessity of the new birth—they have generally manifested sensible opposition to the holy sovereignty of God, in having mercy on whom he will have mercy. But nearly all whom we count as the hopeful subjects of the renovating influence of the Holy Spirit cordially embrace what are generally denominated the doctrines of grace.

The whole number of hopeful subjects of renewing grace during the revival is something more than 130. Of the whole number for whom we had reason to indulge a hope, I do not as yet know of a single instance of apostacy. Between 80 and 90 have joined the Congregational Church—a few, perhaps 8 or 10, have joined the Baptist Church; the remainder have not as yet made a public profession. It may further be remarked, that this work of divine grace evidently began in the church; and sinners have been converted in answer to special, believing, and persevering prayer. It is confidently believed that when the secrets of all hearts are made manifest, it will appear that a number of the members of the church were for several months previous to any visible religious excitement among the impenitent, unusually faithful, fervent, and believing in closet devotion—they evidently felt an unusual desire;

yea, the absolute necessity of a revival of religion. Family visits, and meetings for inquiry were evidently owned of God, and peculiarly blessed as a means of promoting the revival.

In concluding this narrative, we wish, in this public manner to express our gratitude to Mr. Goodell, the neighboring clergy, young gentlemen from Union and Hamilton Colleges, and some others from abroad, who cheerfully entered the field of labor, and aided in gathering in the harvest. Especially, above all we desire to return public thanks to Almighty God who has done great things for us, whereof we are glad, and would bless his name for ever and ever.

JONATHAN HOVEY,  
*Pastor of the Church & Congregation in Winfield.*

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CARLISLE, JANUARY 17.

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Since this number was first published the prospects of the establishment have become much more flattering. The editors sincerely thank the religious public for the unanimous support they have already received. Yet comparatively few are circulated through this county. We ask the interference of our friends in obtaining subscribers. We can supply yet, about 50 individuals with the present volume; and it is our desire that they should be immediately called for.

We shall print the remaining five numbers which run short, as soon as possible. This will greatly augment the expences of the publication. All that we request of our patrons, is a strict compliance with our terms.

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For the convenience of our patrons who live at a distance, the following



gentlemen are authorized to receive any money, communications or subscriptions for this paper:—

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CONDITIONS.

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Unless notice is given at the end of the term subscribed for, it will be considered a new engagement.

Every tenth copy allowed to efficient and responsible agents.

A title page and index will be given at the close of each volume.

\* \* Letters to the EDITORS must be post paid.

The Treasurer of the American Bible Society acknowledges the receipt of \$4620,88, in the month of November. The issues from the depository during the same month were; Bibles, 4896; Testaments, 3607.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of \$4,408,91 from October 13th, to November 12th inclusive.

The Agent of the New England Tract Society, acknowledges the receipt of \$419,49 from October 10, to November 20, 1822.

After a Sermon preached in Park-street Meeting-House, Boston, on the 24th of Nov. before the *Fatherless*

and *Widows' Society*, by the Rev. Sereno E. Dwight, a collection amounting to \$242,88, besides a gold ring was taken up.

In the year 1812, a Theological Seminary was established by the Synod of Virginia, and until the death of the late Dr. Hoge, was under his care. Its operations were suspended at his death. The Synod of Virginia have now relinquished it to the Synod of Hanover, by whom the Seminary has been re-organized, and the Rev. Dr. Rice of Richmond, has been chosen Professor. The statement that this gentleman has accepted the Presidency of Nassau Hall, is incorrect. The Richmond Visitor states that he has been dangerously ill, and presumes that he has not yet formed a determination on the subject.

A Bible Society was formed in Cincinnati, Ohio, on the 28th of Oct. by members of several denominations, and entitled the Auxiliary Bible Society of Ross county.

A meeting of the Society for the relief of the Insane, was held in Hartford on the 3d inst. it was voted unanimously, that the Retreat of the Insane should be established in that city.

In the Mission College at Serampore, between 30 and 40 who are the children of converted parents, are receiving instruction; two students are members of the church, and four under serious impressions. The Native sisters of the church at this place are about 60 in number, and hold prayer meetings from house to house. The prospects of the missions are favorable both in Calcutta and Serampore. Native preachers are uncommonly active.

In each of the following languages, viz. Sungscrit, Bengalee, Orisa and Mahratta, the Bible forms five volumes, octavo.

The 3d following articles are taken from an English work entitled the Investigator.



*London Orphan Asylum.*—The 6th anniversary dinner of the friends and supporters of this institution, was held on Thursday, May 10, at the City of London Tavern; H. R. H. the Duke of Sussex in the chair, who entered at some length into the details of the institution. The principal object now was to raise £10,000 to commence the building, which is estimated would cost £15,000. This building was to contain 300 children of whom 200 were to be boys. There are at present in the establishment 110 children. The usual toasts were subsequently given; and previously to retiring, his royal highness announced that a subscription had been raised, in the course of the evening, to the amount of £1,470.

*Advantages of Education.*—Rev'd. Dr. Waugh, enlarging lately at a public Sunday school meeting on the blessings of education, and turning to his native country, Scotland for proof, related to his auditors the following anecdote:—As a board-day at the penitentiary, at mill-bank, the food of the prisoners was discussed, and it was proposed to give Scotch broth thrice a week. Some of the governors were not aware what sort of soup the barley made, and desired to taste a specimen before they sanctioned the measure. One of the officers was accordingly directed to go to the wards, and bring a Scotch woman, competent to the culinary task, to perform it in the kitchen. After long delay, the board fancying the broth was being made all the while, the fellow returned and told their honors *that there was no Scotch woman in the house!*

*French Clergy.*—It is calculated that there are at present in France 2649 curates, 22,244 temporary curates, 5301 vicars, 4462 regular priests, 373 almoners of colleges and hospitals. The number of priests regularly officiating, including those who do not receive pay from the treasury, amounts to 36,185.—1361 French

priests died in the year 1819: and in the same year there were 1401 ordinations. There are 106 female congregations, possessing altogether 1721 establishments, which contain 11,752 sisters. It is estimated that these charitable women administer relief to nearly 69,000 sick persons, and gratuitously instruct 63,000 persons.

The young men in Philadelphia have formed a missionary society, for the purpose of affording instruction to the poor and miserable in the suburbs of that city.

#### ADDRESS TO THE RELIGIOUS MISCELLANY.

Hail! thou long expected stranger,  
Breathing star of Zion's joy;  
Beaming bright, secure from danger,  
Long may love thy page employ.

Guest thrice welcome in our border,  
If thy columns bright appear,  
Fill'd with love, peace, truth, and order,  
Guide for Zion's pilgrim here.

Welcome thou to each believer,  
If thy voice proclaim afar,  
Free *Salvation* from the *Giver*,  
*Christ* the bright and *Morning Star*.

Mild as voice of lambs from mountains,  
If thy accents sweetly move;  
Then, like rills from crystal fountains,  
Cordials soothing, thou wilt prove.

Long may lucid rays effulgent,  
Shine from thee o'er great and small;  
Spreading news of an indulgent  
God, who rules this floating ball.

Oh! Columbia, prize the blessing,  
You possess o'er Pagan lands:—  
Humbly then, your Christ confessing,  
Seek for pardon at his hands.

K.

Carlisle, Jan. 15, 1823.

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